1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19



142 before, that of the mammary gland proper, on the approach of puberty, and is more obvious then, than after the gland has acquired its full rotundity. After marriage, the areola gradually sinks, leaving the nipple standing out prominently in its centre.

128 In treating of the manners and customs of these people, I shall include the three tribes of Tiribi, Bri-bri, and Cabecar as one, and shall only mention them separately where points of difference occur. First in the order comes the birth of the young savage.

789 827 843 All the world, or rather all the ignorant world, and even a part of that which considers itself reasonably enlightened, entertains a belief in the influence on the child, of certain impressions made on the mother during pregnancy. Doubtless the general mental state of the mother has an influence on her progeny. But the belief exists among these Indians, in its full force, that the sight of certain objects by the mother will influence her child physically. They go further. The mother is given to wearing certain charms to that end. The eyes of the fish hawk give the future fisher the power to see his prey beneath the water; the teeth of the tiger (also worn by both sexes for purely ornamental purposes), when used as an amulet makes the future hunter swift and strong in the chase; the hairs of a horse make him strong to carry loads, and a piece of cotton pushed inside of her girdle by a white man, is certain to make the child of a lighter complexion.

844 [343] When the time of parturition approaches, the father goes into the woods and builds a little shed, at a safe distance from the house. To this the woman retires as soon as she feels the labor pains coming on. Here, alone and unassisted, she brings forth her young. Difficult delivery is as rare as among the lower animals. As soon as the delivery is effected, the mother of the woman, if present, and in her absence, some other old woman approaches the mother and, with great circumspection to avoid the defilement of *bu-ka-ru'*, of which I shall speak further on, places within her reach a piece of wild cane, so split as to make a rude knife. The mother ties the umbilical cord and severs it with this knife. No other kind is permitted. She is also supplied in the same manner with some tepid water in a folded plantain leaf, in which she washes the child. She then collects the after-birth, &c., and buries it, after which she goes to the nearest water and bathes herself. An *awa*, or medicine man then appears on the scene. He causes the mother to theoretically wash herself again, by dipping her fingers into a calabash of water, which he forthwith drinks. *He then lights a pipe of tobacco, blowing the smoke over* her. He then purifies himself by washing his hands, after which, and not before, all are permitted to return to the house. The recovery of the mother is so prompt that it may be more properly said, she has nothing to recover from. I have seen a young mother, with her first child not yet a week old, attending to her ordinary duties as if nothing had happened.

846

551 The matter of names is very loose and arbitrary. It is almost impossi-

1;Gabb N-5 (1873-1874) 1876
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believe in them. Some of the more intelligent or more civilized of the Indians, those who have been most in contact with foreigners, take foreign medicines when sick, but they are the exceptions. Their method of purifying an unclean person has already been described under the heads of child-birth and uncleanness. They also claim to bring or drive away rain. To do this, the doctor must have a pipe full of tobacco, or a cigar. He goes into the open air, smokes, blows the smoke in certain directions, calling out in an imperative tone of voice, "Rain, go to—" whatever place he may see fit to designate. Once when prisoners between two swollen rivers, forced to wait for them to fall low enough for us to ford; one of our few means of amusement was to give one of these fellows, in our suite, a pipe full of tobacco, and set him to clearing up the weather. He would go outside of our little hut, and between the puffs of smoke would call out, "Rain, go to Panama," "go to Chiriqui," "go to Cartago," in short, to every remote place of which he happened to know the name. It took him ten days before his efforts were crowned with success, and when ultimately the blue patches did begin to appear in the sky, he had the effrontery to calmly claim it as his doing! They also claim to "blow" a proposed route of travel, so as to drive away snakes and bring good luck on the route. In this case, the *modus operandi* is practically the same as for the weather. But their master efforts are when charming away sickness. To see the process, two of my companions feigned sickness and called in the services of one the doctors. He caused each one to procure a live chicken. Catching the animal by the neck and heels he made passes all over the body of the patient, in every direction. Any small animal will answer. Sloths, opossums, even young alligators are used, and are said to be equally efficacious.

After some minutes of this manipulation, he lighted a pipe and blew tobacco-smoke at them. Having given them numerous injunctions about diet, such as forbidding the use of coffee, tobacco, pepper, and salt for a day or two, he went outside the house, and spent half the night seated under an orange tree, singing a doleful ditty, enlivened at irregular periods by unearthly howls and groans. His fee for all this was, in addition to the two fowls, used in the ceremony, and which was all he would have received from an Indian, sixty cents from one and forty from the other; the fees being graduated by the gravity of the supposed infirmities. These doctors claim that their powers are based on the magic merits of certain charms they carry about with them. These charms are supposed to be calculi, extracted from the viscera of animals. Our friend, who tried to change the weather, possessed three of these. One purported to be from the liver of a sloth, another from the bladder of some other animal, &c. I examined them with a glass, and am convinced that they were mere fragments of little calcareous veins, common in the metamorphic rocks of the country, and which had been ground smooth by friction. My little knowledge of medicine, and a moderately well-supplied medicine-case, enabled me to make numerous cures, and of course I soon

756 791 789 [276] 755 [123] 756 [778] 123

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri



286 Ramón, "the king." This is a narrow strip, less than an inch broad and 28½ inches in length; in color it is red, with a blue central band and white stitches on the border. It is a fine piece of native work.

283 Pl. XIX, *d*, illustrates a wooden spindle for cotton thread. A spindle whorl of tortoise-shell from another spindle was also obtained.

301 237 ●789 778 *Necklaces.*—The Bribri women no longer wear the heavy bead necklaces described by Gabb, although the men still delight in similar ornaments, but made of jaguar teeth. These are especially difficult to obtain, since the Indians seem to have the idea that the possession of one of these ornaments endows the owner with some of the powers of the animal from whose teeth they are made.

301 Pl. XX, *d*, represents one of these ornaments, made of exceptionally large teeth strung on a fiber cord, alternating with small, red-glass trade beads. Fig. *c* of the same plate shows a smaller but more primitive necklace, in which the alternating beads are made of some species of snail-shell,

*539 776 821 823 [825] *amus*), friends of *sibu*, warn man. This is when the rivers rise. *sibu* then sends *serike* to hunt for the bad spirit and see if he can save human lives. At times, one of *serike's* helpers is the lightning bolt. He also frightens people who try to harm the Indians. This is why when a storm is brewing, first the water birds appear; next the wind blows; and finally the rivers rise and the current roars.

*539 776 821 [825] *serike* chases the water-jaguar from one river to another, over mountains and around rocks. *sibu* gave *serike* a staff to help him in his quest. If this staff is placed on a mountain, immediately a chasm forms causing *dínamį* to move on. The cormorant and kingfisher also tell *serike* where they've seen *dínamį*. This is why there are always a few of these birds on the rocks in the rivers.

Whenever *serike* catches a water-jaguar, he takes him to where the sun rises. There he has a large pot into which he puts *dínamį* and cooks and eats him.

*serike* is also the hurricane and master of the winds. His mother was killed by the devil who lives above the Coen River on the other side of the range. When *serike* thinks about his mother's death, he becomes furious and blows up the river on his way to fight the devil. Unfortunately, he blows at everything in his path because he wants to fight. Then it is that one of the friends of *serike*, today the *jarwá* (medicine man) but formerly the *usegLa* also, must sing the following song to convince him to stop blowing:

[756 789]

It is not with me
This tree is my fruit
This house is mine
The trees are mine
Go on to fight with others,
This is mine.

[756 761] Also when there is something making people afraid, or the water-jaguar causes people to drown in a deep pool, the *jarwá* talks to *serike* saying, "Uncle *serike*, here is fear. Come and destroy it."

The next day, *serike* blows and chases away fear. He has been known to destroy a bad pool in one or two years so that *dínamį* (*bák namį*) couldn't drown the people.

6: Stone E-5 (1956-1959) 1962

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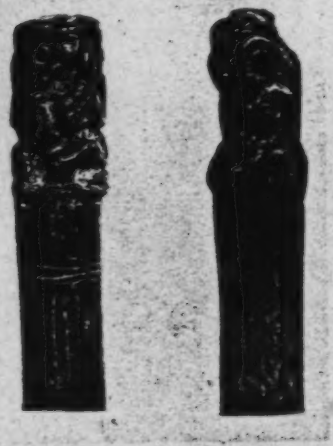
Cabecar
Bribri



532
756
778
[172]



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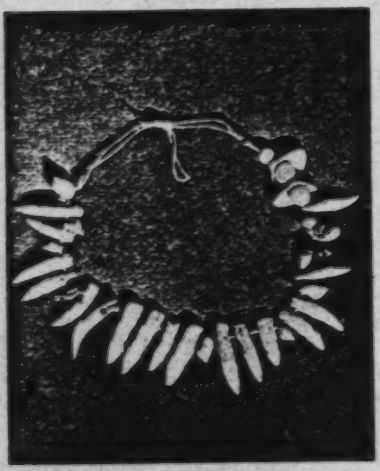
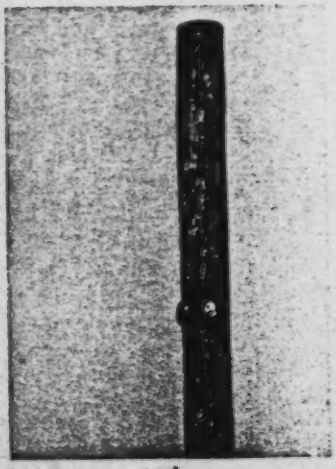


c



d

c, Ceremonial staff from cache on slopes of Irazú volcano, Central Plateau. b, Ceremonial staff from Talamanca, late 19th century (property of Don Otón Jiménez L.). c, Cabécar necklace of jaguar teeth, skulls, bone, and beads to ward off evil (property of Don Julio Callejas T.). d, Part of Cabécar blow gun with bamboo sights.

[END PLATE 11]